

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Edha* (*when/whereas*) befell-she^{y} The *Wa'qea'to*^{w}[1] (*Doom's Day Event*)^{w}.	إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ﴿١﴾
2. Not for its^{w} befalling-she^{y} a liar-she^{y}[2].	لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾
3. [*It*^{w}] (*is*) a Debaser-she^{y}, a Lifter-she^{y}[3].	خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾
4. *Edha* (*when/whereas*) *rujja’te* (*had been convulsed-she*^{y}) the Earth^{w} a *rajjan*[4] (*ever/stout convulsion*).	إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ﴿٤﴾
5. And *bussa’te* (*had been pulverized-she*^{y}) the mountains* a *bassan*[5] (*ever/stout pulverizing*).	وَبُسَّتِ ٱلْجِبَالُ بَسًّا ﴿٥﴾
6. Then was-she^{y} a fine dust *munbathan*[6] (*that which had been scattered*).	فَكَانَتْ هَبَآءً مُّنۢبَثًّا ﴿٦﴾
7. And you^{c} were pairs three.	وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ﴿٧﴾
8. So companions (*of*) the *maymana’te*^{w}[7] (*blessing/fortune/-right-sidedness*)^{w}, what the *maymana’te*^{w} companions.	فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ﴿٨﴾
9. And companions (*of*) the *mash’ama’te*^{w}[8] (*misfortune/left-sidedness*)^{w}, what the *mash’ama’te’s*^{w} companions.	وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ﴿٩﴾
10. And the foregoers, the foregoers.	وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ﴿١٠﴾
11. Those (*are*) the *muqarraboona*[9] (*ones-brought-near to Allah/favored and neared to Allah*).	أُو۟لَٰٓئِكَ ٱلْمُقَرَّبُونَ ﴿١١﴾
12. In paradises^{w}/gardens^{w} (*of*) the *na’eeme* (*permanent mental and physical delights in the highest chambers of Paradise*).	فِى جَنَّٰتِ ٱلنَّعِيمِ ﴿١٢﴾
13. A batch^{w} of The Firsts.	ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ﴿١٣﴾
14. And a few of The Lasts.	وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ ﴿١٤﴾
15. On beds^{x} *mawdhona’ten*^{w}[10] (*doubly well weaved with pearls*).	عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾
16. Reclining/recliners they^{z} (*are*) on it^{w} mutually fronting (*tête-à-tête*).	مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ ﴿١٦﴾

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[1] The word “**الواقعة**” is a *feminine noun* in Arabic, so the superscript "w"! Clearly the “**ة التأنيث**” in “**الواقعة**” is *feminine indicator*!

[2] The word “**كاذبة**” is *infinitive noun* for “**الكذب**”=*falsification* or *untruth*, meaning not to be heard regarding it any false say! See **تفسير القرطبي!**

[3] The words “*Debaser*” and “*Lifter*” are both associated with “**الواقعة**,” which is *feminine noun* in Arabic! So the [*She-*] is prefixed to both the “*debaser*” and the “*lifter*!”

[4] The word “**رجا**” is **إسم مصدر=مفعول مطلق**=*infinitive noun* in English, i.e. to *emphasize* it or *make it plain*! So, the word “stout” is used to qualify “shaking” to *intensify* the shaking!

*The word “**جبا ل**”=“*mountains*” is a *broken plural*, so the reference to it is by *feminine pronoun* as: *pulverized-she*^{y}.

[5] Ibid, but only regarding “*pulverizing*!” To be noted also is “**بسا**” could mean “*speedily driven*,” (“Day We (*cause*) the mountains (*to*) tread” (S18:47)!

[6] The word “*munbatha*” is *singular, objective, masculine noun*, with *no* English *equivalent*, meaning that which has been *scattered*!

[7] The word “**الميمنة**” means=**جهة اليمين** =“*right sidedness*,” or “**الميمنة**”=**ما يدعو لليمن والبرك**=*questing good omen + blessing*!

[8] The “**المشأمة**” means **جهة الشمال** =“*left sidedness*,” or “**المشأمة**”=**ما يدعو للشأم والنحس**=*foreboding bad omen and misfortune*!

[9] The word “**المقربون**” is *masculine*, *plural*, *objective noun of those favored and neared to Allah*, and for which there is *no* English equivalent *per se*!

[10] The word “**موضونة**” means: *doubly well weaved with pearls* decorating it! See **التاج!** Also, see **القرطبي!** Others say: “well weaved with *gold*!” See explanation of Sheikh Makhloof!

17. Circumambulating on them children (*that had been made*) immortals.	يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ﴿١٧﴾
18. By goblets and ewers and glasses[11] of an ever-flow.	بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾
19. Neither *youssaddaoona*[12] (*have headache/headiness they*[z]) *a'n*[13] (*because of*) it[w] and nor intoxicate they[z].	لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾
20. And a fruit[w][14] of what they[z] choose.	وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
21. And birds' meat of what they[z] wish.	وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
22. And *hooron-eenon*[w] (*females of fair skin, large eyes whose white is very white and the black is very black*)[w].	وَحُورٌ عِينٌ ﴿٢٢﴾
23. As likes the pearls[w] *maknoo'ne* (*rather clean/covered and well protected*).	كَأَمْثَٰلِ ٱللُّؤْلُوِ ٱلْمَكْنُونِ ﴿٢٣﴾
24. (*It*[x] *is*) requital by what they[z] were working they[z].	جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿٢٤﴾
25. Neither hear they[z] in it[w] a frivolity and nor a sinfulness.	لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
26. But a *qeelan*[15] (*a say, which was said*): peace, peace.	إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ﴿٢٦﴾
27. And companions (*of*) the *yamee'ne* (*right-sidedness/-fortunateness*); what companions (*of*) *yamee'ne*.	وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ﴿٢٧﴾
28. In lote-tree,[w] *makhdhoo'den*[16] (*made thorn-less*).	فِى سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
29. And banana/acacia-tree[17] *mandhoo'den* (*made tiered*).	وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾
30. And a shade *mamdoo'den*[18] (*that which is extended*).	وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾
31. And a water *maskoo'ben*[19] (*torrentially poured*).	وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾
32. And fruit[w][20] multitudinous.	وَفَٰكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾
33. Neither [*it*[w]] *maqtoo;a'ten*[w][21] (*no-incessant*)[w] nor *mamno-o'a'ten*[w][22] [*it*[w]] (*that which is prohibited*).	لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
34. And *foroshen*[x] (*spouses/wives for bed-pleasure*) *marfoo'a'ten*[w][23] (*being made lofty/in status-elevated*).	وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾
35. Verily We established them[y] a genesis[24] (*totally anew*).	إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾
36. So We made them[y] virgins.	فَجَعَلْنَٰهُنَّ أَبْكَارًا ﴿٣٦﴾
37. *Oroban* (*chastely husband-lovers*) *atrabn* (*agers-identical*).	عُرُبًا أَتْرَابًا ﴿٣٧﴾
38. For the *yamee'ne* (*right-sidedness/fortunateness*) companions.	لِّأَصْحَٰبِ ٱلْيَمِينِ ﴿٣٨﴾

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[11] The word "كأس" in *Arabic* refers means the *glass itself* or the *glass of wine*, see تفسير الطبري!
[12] The word "يُصَدَّعُون" could mean: (1) *they have headache*, or (2) *have onus*!
[13] See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن!"
[14] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by [w]!
[15] The word "قيل" is that which was said=say!
[16] The word "مخضود" is *singular, masculine objective noun*, with *no* English equivalent!
[17] The word "طلح" mostly means "*banana-tree*" but some time it may mean *acacia-tree*!
[18] The word "ممدود" is *singular, masculine objective noun*, with *no* English equivalent!
[19] The word "مسكوب" is *singular, masculine objective noun*, with *no* English equivalent!
[20] The word "فاكهة" = "*fruit*" in Arabic is *feminine-gender*! Hence it and *it qualifier adjective* are *feminized* by [w]!
[21] The word "مقطوعة" is *plural, feminine objective noun*, with *no exact* English equivalent!
[22] The word "ممنوعة" is *plural, feminine objective noun*, with *no* English equivalent!
[23] The word "مرفوعة"= [*she-they*] elevated, *plural, feminine objective noun*, with *no* English equivalent! Also, the "*beds*" here is a *figuratively* or *metonymically* speaking for the *wives*, as *explained by the following Ayat*!
[24] That is a *fresh creation*, without the birth associated with those of the world!

39. A *thollaton* (*batch*)[w] of The Firsts.	ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ٣٩
40. And a *thollaton* (*batch*)[w] of The Lasts.	وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ٤٠
41. And companions (*of*) the *shema'le* (*misfortune/ left-sidedness*); what the *shema'les* companions.	وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ٤١
42. In a *samoomen* (*hot wind*) and *ha'meemen*[25] (*maximally heated/ cooled water*).	فِى سَمُومٍ وَحَمِيمٍ ٤٢
43. And a shade of *yahmoomen* (*profoundly black smoke*).	وَظِلٍّ مِّن يَحْمُومٍ ٤٣
44. Neither cool and nor *ka'reemen*[26] (*bounty-giver and ennobler and of multiple uses/ effects*).	لَّا بَارِدٍ وَلَا كَرِيمٍ ٤٤
45. Verily they were before *tha'leka* (*afar-that-it/*) [x] *mutrafeena* (*they who were luxuriated*).	إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ٤٥
46. And they [z] were insisting on the subornation[27] the great.	وَكَانُوا۟ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ٤٦
47. And they[z] were saying: are *edha* (*when/ whereas*) we died and we were *tora'ban* (*crushed sand*) and bones, are we surely *maboothoona* (*they*[z] *that are to be resurrected*).	وَكَانُوا۟ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ٤٧
48. Are [and] our fathers the firsts.	أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ٤٨
49. Let-say [*you*[s]]: verily the firsts and the lasts.	قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ٤٩
50. Surely *majmo'oona* (*additively gathered you* [z]) to an appointment, day *ma'aloomen (that which is known*).	لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ٥٠
51. Afterwards verily you [b] O you the strayers the deniers.	ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ٥١
52. Surely (*are*) eaters you [z] from trees [w] of *zaqqoomen* (*most distasteful and evil fruit in Hell*).	لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ٥٢
53. So fillers you[z] (*shall be*) from it[w] the bellies.	فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ٥٣
54. Then drinking/drinkers you [z] (*are*), on it [x] of the *ha'meeme*[28] (*maximally heated/ cooled water*).	فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ٥٤
55. So drinking/drinkers you[z] (*are*) drinking (*of*) the *heeme* (*unquenchable-camels*).	فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ٥٥
56. This (*is*) their *nozolo*[29] (*hospitality-residence*), (*on the*) *Deen's* (*Requital's*) Day[30].	هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ٥٦
57. We created you[b]; so *lawla* (*why have not*) *tosaddeqona* (*you*[z] *affirm as true*).	نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ٥٧

[25] The word "*hameem*"="حميم," has *no* English equivalent *per se*! So, we *transliterate* and *parenthetically explain*! The word "*hameem*"="حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*! See اللسان!

[26] The word "*kareem*"= "كريم" is a *subjective*, *singular*, *masculine noun*! It has *no exact* English equivalent, as explained at length in footnote 28 of the *Introduction* to this *Translation*! Summarily: *bounty-giver* and *ennobler*!

[27] The word "حنث" has *two* meanings: (1) *subornation* (*false-oath*) or (2) *sin*! See اللسان! Both meanings *could apply* here!

[28] See footnote 5792 below regarding حميم!

[29] The word "نُزُلُ" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land!

[30] The word "الدين" has several meanings: (1) *religion*, (2) *recompense*, (3) *reckoning*, (4) *Day of Judgment*!

58. Have you[c] seen what ejaculate you[z].	أَفَرَءَيْتُم مَّا تُمْنُونَ ٥٨
59. Are you[f] creating it[x] or We (*are*) the Creators.	ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ٥٩
60. We fated among you[b] the death and not We surely (*are*) *masbooqeena*[31] (*ones that are surpassed/ outpaced*).	نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ٦٠
61. On that We substitute your[n] likes and We establish you[b] in what not you[z] know.	عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ٦١
62. And *laqad* (*verily, already and affirmatively*) knew you[c] the genesis[w] the first[w] so *lawla* (*why do not*) reminisce you[z].	وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ٦٢
63. Have seen you[c] what you[z] till.	أَفَرَءَيْتُم مَّا تَحْرُثُونَ ٦٣
64. Are you[f] *ta-zra'aona*[32] (*you[z] germinate*) it[x] or (*are*) We the *za'are-aona*[33] (*the causers of its sprouting*).	ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ٦٤
65. If[34] We will surely made it[x] We debris, then remained you[c] wondering (*in regret*)[35].	لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ٦٥
66. Verily we surely (*are*) *mughramoona*[36] (*ones who are adherent to lasting ruinous torment*).	إِنَّا لَمُغْرَمُونَ ٦٦
67. Rather we (*are*) *mahromoona* (*he-they who are prohibited from some-thing*).	بَلْ نَحْنُ مَحْرُومُونَ ٦٧
68. Have then seen you[c] the water which you[z] drink.	أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ٦٨
69. Are you[f] (*who had*) descended it[x] from the *muz'ne*[37] (*white clouds that are bearers of pure water*) or (*are*) We the *munzeloona*[38] (*Causers of its descending*).	ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ٦٩
70. If[39] We will, We made it[x] *ojajan*[40] (*rather salty and bitter-hot*), so *lawla* (*why do not*) you[z] thank.	لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ٧٠
71. Have then seen you[c] the fire[w] [the] which[u] *toroona* (*you[z] enkindle*).	أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ٧١
72. Have you[c] established its[w] tree[w] or (*are*) We the Establishers.	ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ٧٢
73. We made it[w] a reminder-she[y41] and a *mata'an*[42] (*resource for a transitory worldly delight*) for the *mugweena*[43] (*barren-desert peregrinators whose food supply had depleted*).	نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ٧٣

[31] The word "مسبوقين" is *plural, masculine objective noun*, with *no* English equivalent!
[32] Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word "*grow*." Only *figuratively*, the word "grow" can be used as a synonym for "*zar-a*!" Grow=*Nama* or *Yanmee*, or *Yanmo* for *adding* to wealth, finance, fuel to fire, or adding more *seeds* to the soil in order to produce more quantity, etc. However, it is *not* suitable for the specific meaning intended by the great *Ayah*.
[33] Meaning: *Causer* of it to *germinate, sprout* and *become crop ready for harvesting*.
[34] The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!
[35] The word "فاكهون" means "تتعجبون"=*wondering*, see التاج! Also see القرطبي!
[36] Qur'an commentators are at *variance* as the meaning of the word "مُغرَمون" is plural of "مُغرَم," which, from a *linguistic* point of view stands for: (1) he who is so *fond and attached* to some thing in a *punishing manner*, (2) a *debtor* or *one in a mulct*, (3) *adherent to a lasting ruinous torment*! See القرطبي اللسان and الطبري!
[37] "*Muz'ne*" *are the clouds*, or the *white clouds*, that bear *very pure water*, *not* any water!
[38] The word "*munzeloon*" is *plural, masculine subjective noun*, meaning the *causers of the descending*! Hence "*munzeloon*" has *no* English equivalent! *Descender= one that descends*, gives a *different* meaning!
[39] See footnote 34 above regarding "لو"!
[40] The word "أجاج" means *salty*, and *strongly salty and bitter-hot*! For definition of "أجاج" see الراغب و اللسان!
[41] The word "التذكرة" means *that which reminds* or *by which one is reminded*! See البصائر!
[42] The word "متاع"="*mata'an*" is rooted in the word "متَّع," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See the *Lexicon* attached to this *Translation* for elaboration!
[43] The word "المقوين"=أهل القواء=ارض القفر means those that travel and dwell in barren deserts! See تذكرة الأريب، لأبن الجوزي. or the travelers whose food supplies are depleted! See تفسير الطبري!

74. So *sabbeh*[44] (*let-say [you*[s]*]: Subhana Allah*) by your[t] Lord's name The Great.	فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ٧٤
75. So not[45]! *Oqsemo* (*[I] oath*) by the stars' steads.	۞ فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥
76. And verily it[x] surely (*is*) *qasamon* (*an oath*), if/had you[z] knowing, great.	وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ٧٦
77. Verily it[x] (*is*) surely a Qur'an-*kareemon*[46] (*bounty-giver and ennobler and of multiple uses and effects*).	إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ٧٧
78. In a book[x] *maknoonen* (*rather clean/covered and well guarded*).	فِى كِتَٰبٍ مَّكْنُونٍ ٧٨
79. Not touch it[x] except the *muttahharoona* (*he-they who had been purged*).	لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ٧٩
80. A descending[47] (*it*[x] *is*) from the worlds' Lord.	تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٨٠
81. Do then in this discourse you[f] (*are*) fawners[48].	أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ٨١
82. And you[z] make your[n] *rez'qa*[x] (*thanks/victuals for sustenance/rain*)[x] that you[b] deny.	وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ٨٢
83. So *lawla* (*why have not*) *edha* (*when/whereas*) it[w] reached the throat[49].	فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ٨٣
84. While you[f] when-then you[z] (*are*) looking/waiting[50].	وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ٨٤
85. And/while[51] We (*are*) nearer to him than you[b] [and,] but not discern/sight you[z].	وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ٨٥
86. So *lawla* (*why have not*) *en* (*if*) were you[c] other than *madeneena*[52] (*he-they: who are owned/to be judged*).	فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ٨٦
87. You[z] return it[w] *en*(*if*) you[c] were *ssadeqeena* (*always truth enforcers/credible*).	تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ٨٧
88. Then either *en* (*if*) he [was] of the *muqarrabeena* (*they who are favored/made near to Allah*).	فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ٨٨
89. Then *raw'hon* (*fresh breeze*)[53] and *rayha'non*[54] (*provision-/sweet basil*) and a *naeem's* (*permanent mental and physical delights in the highest chambers of Paradise*)'s garden[w].	فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ٨٩
90. And, however *en* (*if*) [*he*] [was] of the *yameene's* companions.	وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ٩٠
91. Then peace for you[g] of the *yameene's* companions.	فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ ٱلْيَمِينِ ٩١

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[44] The word *sabbeh* means: (*let-say [you*[s]*]: Subhana Allah, meaning: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*!

[45] The particle "لا," by *consensus* is a *negation* particle! See الدر المصون، احمد حلبي! However, the following *Ayah* (S:56:76) confirms that "So no! I swear by the stars' steads" is a great oath! It is like in many Arabic quarters when they want to *emphasize* a certain point to some-one else they say: "I don't enjoin you" meaning I do enjoin you to do so and so! It is equivalent in English to say: I need not remind you! When indeed I do want to remind him!

[46] See footnote 5761 above regarding "*kareem*"= "كريم!"

[47] The word "تنزيل" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

[48] The word "مدهنون" are the fawners, meaning *they who flatter/supple and compromise*!

[49] The "*it*" in this great *Ayah* refers to the "*soul*!"

[50] The word "تنظرون" could mean "waiting" (i.e. تنتظرون) when the soul leaves the person!

[51] This "و" could be: إحالية أو استئنافية أو اعتراضية! See إعراب القرآن، لمحمود صاف!

[52] The word "مدينين" = is *masculine, plural, objective noun*, hence: *ones who are owned*, or *ones-judged* meaning: "مجزيين,"= *to be recompensed, good* or *bad each accordingly*! See التاج and الراغب! "مدينين" could mean *resurrected*!

[53] It is stated in "اللسان" for the word "*ar-Rooh*" and "*ar-Rawh*" several meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "*guardians*" *over the angels who are the guardians over the humans*, and for "*ar-Rawh*" (9) *the fresh breeze*, and (10) *rest*!

[54] The word "الريحان" has *two distinct* meanings: (1) *provision*, as in this *Ayah* see الراغب; and (2) *sweet basil*!

92. And, however *en* (*if*) [*he*] [was] of the deniers, the strayers.	وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ﴿٩٢﴾
93. Then (*for him*) an hospitality of *hameemen*[55] (*maximally heated/cooled water*).	فَنُزُلٌ مِّنْ حَمِيمٍ ﴿٩٣﴾
94. And a *tassleyato*[56] (*broiling/burning on/by*) *Jaheeme*[57] (*intensely-blazing Fire*[w]).	وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾
95. Verily this (*is*) surely right (*of*) the certitude.	إِنَّ هَـٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ﴿٩٥﴾
96. So *sabbeh*[58] (*let-say* [*you*[s]]: *Subhana Allah*) by your[t] Lord's name the great.	فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٩٦﴾

[55] See footnote 25 above regarding **حميم**!

[56] The word "**صالو**" *transliterated* "*ssalo*" here for lack of a properly corresponding word in English, means *broiling/burning*, as if the entire body is *immersed* in the intensely heated Fire!

[57] The word "**جحيم**" is proper noun, but it means *intensely blazing fire*! See **الراغب**!

[58] See footnote 5824 next regarding *sabbeh*!